

# MIMNERMUS

## TESTIMONIA

### 1 *Suda*

Mimnermus, son of Ligyrtiades, from Colophon or Smyrna or Astypalaea,<sup>1</sup> an elegiac poet. He flourished in the 37th Olympiad (632-29) and so is earlier than the Seven Sages, although some say that he was their contemporary. He was also called Ligyastades<sup>2</sup> because of his harmonious clarity. He wrote . . . books.<sup>3</sup>

<sup>1</sup> An island in the southern Aegean and clearly an error (see Allen 13 n. 17). Fr. 9 strongly suggests that he was from Smyrna and the mention of both Colophon and Smyrna in that fragment may have contributed to the confusion.

<sup>2</sup> Probably derived from Solon fr. 20.3.

<sup>3</sup> For possible restorations of the corruption (lit. "these many books") see Allen 23 n. 9. Perhaps the text originally said something like "He wrote two books containing many poems."

### 2 Strabo, *Geography*

Among the Colophonians<sup>1</sup> who are remembered there were Mimnermus, who was both a pipe-player and an elegiac poet, and Xenophanes the natural philosopher . . .

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## TESTIMONIA

### 1 *Suda* (iii.397.20 Adler)

Μίμνερμος Λιγυρτυάδου, Κολοφώνιος ἢ Σμυρναῖος ἢ Ἀστυπάλαιεύς, ἐλεγειοποιός. γέγονε δ' ἐπὶ τῆς λζ' Ὀλυμπιάδος, ὡς προτερεύειν τῶν ζ' σοφῶν· τινὲς δὲ αὐτοῖς καὶ συγχρονεῖν λέγουσιν. ἐκαλεῖτο δὲ καὶ Λιγυραστάδης διὰ τὸ ἐμμελὲς καὶ λιγύ. ἔγραψε βιβλία †ταῦτα πολλά.

### 2 Strabo 14.1.28

ἄνδρες δ' ἐγένοντο Κολοφώνιοι τῶν μνημονευομένων Μίμνερμος, αὐλητῆς ἅμα καὶ ποιητῆς ἐλεγείας, καὶ Ξενοφάνης ὁ φυσικὸς . . .

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<sup>1</sup> See n. 1 on test. 1. Several other sources also refer to Mimnermus as a Colophonian (testt. 6, 18, 19 Gent.-Pr. and test. 10 below).

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### 3 Ath. 13.597a

παρέλιπον δὲ καὶ τὴν Μιμνέρμου αὐλητρίδα Ναννῶ  
καὶ τὴν Ἑρμησιάνακτος τοῦ Κολοφωνίου Λεόντιον.

### 4 Hermesian. fr. 7.35-40 Powell ap. Ath. 13.597f

- 35 Μίμνερμος δέ, τὸν ἡδὺν ὃς εὔρετο πολλὸν  
ἀνατλὰς  
ἦχον καὶ μαλακοῦ πνεῦμ' ἀπὸ πενταμέτρου,  
καίετο μὲν Ναννοῦς, πολιῶ δ' ἐπὶ πολλάκι λωτῶ  
κνημωθεὶς κώμους εἶχε σὺν Ἑξαμύῃ·  
†ἡδ' ἦχθεε† δ' Ἑρμόβιον τὸν αἰὲ βαρὺν ἡδὲ  
Φερεκλῆν  
40 ἐχθρόν, μισήσας οἱ ἀνέπεμψεν ἔπη.

### 5 *Anth. Pal.* 12.168.1-2 = *HE* 3086-87 (Ποσιδίππου)

Ναννοῦς καὶ Λύδης ἐπὶ χεὶ δύο, καὶ †φερεκάστου  
Μιμνέρμου καὶ τοῦ σώφρονος Ἀντιμάχου.

1 φιλεράστου Jacobs, φιλέρωτος Allen

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### 3 Athenaeus, *Scholars at Dinner*

I have also omitted Mimnermus' pipe-player Nanno and the Leontion of Hermesianax<sup>1</sup> of Colophon.

<sup>1</sup> A Hellenistic poet who wrote three books of elegies on his mistress Leontion, including a catalogue of the love affairs of poets and philosophers (see test. 4 below).

### 4 Hermesianax

And Mimnermus, who after much suffering<sup>1</sup> discovered the sweet sound and breath given off by the soft pentameter, was on fire for Nanno, and often with his lips encircled(?) on the grey lotus-pipe he would hold revel with Examydes. But he . . . the ever grievous Hermobius and hostile Pherecles,<sup>2</sup> hating the kind of verses he (Pherecles?) sent forth.

<sup>1</sup> If correctly translated, this implies that he took up poetry as a result of unhappy love affairs, but perhaps the meaning is "after much perseverance." <sup>2</sup> Possibly Hermobius resisted Mimnermus' advances, but responded to the love poetry of Pherecles. For attempts to restore the introductory verb see Allen 19.

### 5 *Palatine Anthology* (Posidippus)

Pour in two (ladles) of Nanno and Lyde, two of amorous(?) Mimnermus and the temperate Antimachus.<sup>1</sup>

<sup>1</sup> Antimachus of Colophon (5th-4th c. B.C.) composed an elegiac poem celebrating his love for Lyde.

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**6** Alex. Aet. fr. 5.4-5 Powell ap. Ath. 15.699b

Μιμνέρμον δ' εἰς ἔπος ἄκρον ἰὼν  
παιδομανεῖ σὺν ἔρωτι †πότην ἴσον†.

5 παιδομανῆς ἐν ἔρωτι Schweighäuser      ποτ' ἦν idem

**7** Ps.-Plut. *de musica* 8.1133f = Hipponax fr. 153 W.

καὶ ἄλλος δ' ἐστὶν ἀρχαῖος νόμος καλούμενος Κρα-  
δίας, ὃν φησιν Ἰππῶναξ Μίμνερμον αὐλῆσαι. ἐν ἀρ-  
χῇ γὰρ ἐλεγεία μεμελοποιημένα οἱ αὐλῶδοι ᾄδον.

**8** Ath. 14.620c

Χαμαιλέων δὲ ἐν τῷ περὶ Στησιχόρου (fr. 28 Wehrli)  
καὶ μελωδηθῆναί φησιν οὐ μόνον τὰ Ὀμήρου ἀλλὰ  
καὶ τὰ Ἡσιόδου καὶ Ἀρχιλόχου, ἔτι δὲ Μιμνέρμον καὶ  
Φωκυλίδου.

**9** Porph. in Hor. *epist.* 2.2.101 (p. 399 Holder)

Mimnermus duos libros †luculentibus† scripsit.

luculenti<s versi>bus Garzya

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### 6 Alexander Aetolus

And following Mimnermus' verses to the full with  
his mad love for boys he<sup>1</sup> . . .

<sup>1</sup> The subject is Boeotus, a Sicilian writer of parodies. In spite of the textual uncertainties the passage alludes clearly to pederastic verse in Mimnermus' poetry (cf. fr. 1.9).

### 7 Pseudo-Plutarch, *On Music*

And there is also another ancient melody called Cradiaz,<sup>1</sup> which Hipponax says Mimnermus performed on the pipe. For in the beginning those who sang to the pipe sang elegies set to music.

<sup>1</sup> Literally 'melody of the fig branch.' Hesychius s.v. explains it as "a melody they pipe over those escorted out as scapegoats, whipped with fig branches and fig leaves."

### 8 Athenaeus, *Scholars at Dinner*

Chamaeleon in his work *On Stesichorus* says that not only Homer's verses were set to music but also those of Hesiod and Archilochus and in addition Mimnermus and Phocylides.

### 9 Porphyrio on Horace, *Epistles*

Mimnermus wrote two books<sup>1</sup> of splendid verses(?).

<sup>1</sup> Our only source for the number of Mimnermus' books in the Alexandrian edition.

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### 10 Callim. *Aetia* fr. 1.11-12 Pf.

τοῖν δὲ] δῆοῖν Μίμνερμος ὅτι γλυκύς, αἱ κατὰ  
λεπτὸν  
.....] ἡ μεγάλη δ' οὐκ ἐδίδαξε γυνή.

12 ῥήσιες suppl. Rostagni, κῶραί γ' Allen

Schol. Flor. ad loc.

παρα]τίθεται τε ἐν σ(υγ)κρίσει τὰ ὀλίγων στί[χ(ων)  
ὄν]τα ποιήματα Μιμνέρμου τοῦ Κο[λοφω]νίου καὶ  
Φιλίτα τοῦ Κῶου βελτίονα [τ(ῶν) πολ]υστίχων αὐ-  
τ(ῶν) φάσκων εἶναι [...

### 11 Hor. *epist.* 1.6.65-66

si, Mimnermus uti censet, sine amore iocisque  
nil est iucundum, vivas in amore iocisque.

Porph. ad loc. (p. 235 Holder)

Mimnermus elegiarum scriptor fuit. amores plus incom-  
modi quam gaudia habere demonstrat.

### 12 Prop. 1.9.11-12

plus in amore valet Mimnermi versus Homero:  
carmina mansuetus lenia quaerit Amor.



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### 10 Callimachus, *Aetia*

Of the two (types of poetry) it was his slender (verses?), not the big lady, that revealed Mimnermus' sweetness.

Florentine scholia on the passage

He places in comparison the poems of a few lines of Mimnermus the Colophonian and of Philetas the Coan, declaring that they are better than their own poems of many lines.<sup>1</sup>

<sup>1</sup> The two verses of Callimachus (together with the surrounding verses omitted here) and the remarks of the scholiast have been the subject of much controversy, which is conveniently summarized by Allen 146-56. I have adopted his conclusions, namely, that 'the big lady' is the *Smyrneis* (cf. fr. 13A) and 'the slender verses' the short poems making up the *Nanno*.

### 11 Horace, *Epistles*

If, as Mimnermus believes, there is no joy without love and jests,<sup>1</sup> may you live amid love and jests.

Porphyrio on the passage

Mimnermus was a writer of elegies. He shows that love affairs involve more trouble than joy.

<sup>1</sup> Cf. fr. 1.1.

### 12 Propertius

In love the verses of Mimnermus prevail over those of Homer. Gentle love calls for soft songs.

*See also Callinus test. 2.*

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## FRAGMENTS

1 Stob. 4.20.16

Μιμνέρμον·

τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσέης  
Ἀφροδίτης;

τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι,  
κρυπταδίῃ φιλότης καὶ μείλιχα δῶρα καὶ εὐνή,  
οἷ' ἥβης ἄνθεα γίνεται ἀρπαλέα

5 ἀνδράσιν ἡδὲ γυναιξίν· ἐπεὶ δ' ὀδυνηρὸν ἐπέλθη  
γῆρας, ὃ τ' αἰσχροὺς ὅμως καὶ καλὸν ἄνδρα  
τιθεῖ,

αἰεὶ μιν φρένας ἀμφὶ κακαὶ τείρουσι μέριμναι,  
οὐδ' αὐγὰς προσορέων τέρπεται ἡελίου,  
ἀλλ' ἐχθρὸς μὲν παισίν, ἀτίμαστος δὲ γυναιξίν·  
10 οὕτως ἀργαλέον γῆρας ἔθηκε θεός.

Plut. *de virt. mor.* 6.445f

ἀκολάστων μὲν γὰρ αἶδε φωναί· “τίς . . . μέλοι.”

1 χάρις pro βίος Plut.	ἀνευ Plut.	χρυσῆς codd., corr.
Brunck	2 μέλει Plut.	4 οἱ M, εἰ A: οἷ' Bergk, οἷ' Ahrens
5 τ' codd., corr. Gesner	6 ὁμῶς καὶ κακὸν Hermann	
7 μὲν codd., corr. Bergk	8 προσορώων codd., corr. dub.	
West		

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### FRAGMENTS

#### I Stobaeus, *Anthology*

From Mimnermus:

What life is there, what pleasure without golden Aphrodite? May I die when I no longer care about secret intrigues, persuasive gifts, and the bed,<sup>1</sup> those blossoms of youth that men and women find alluring. But when painful old age comes on, which makes even a handsome man ugly, grievous cares wear away his heart and he derives no joy from looking upon the sunlight; he is hateful to boys and women hold him in no honour. So harsh has the god<sup>2</sup> made old age.

Plutarch, *On Moral Virtue*

These are the utterances of intemperate people (vv. 1-2).

<sup>1</sup> On v. 3 see C. M. Dawson, *YCS* 19 (1966) 49.

<sup>2</sup> Presumably Zeus in view of fr. 2.16.

## 2 Stob. 4.34.12

Μιμνέρμου·

- ἡμεῖς δ', οἷά τε φύλλα φύει πολυάνθεμος ὥρη  
 ἕαρος, ὅτ' αἰψ' αὐγῆς αὖξεται ἡελίου,  
 τοῖς ἵκελοι πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης  
 5     τερπόμεθα, πρὸς θεῶν εἰδότες οὔτε κακὸν  
 οὔτ' ἀγαθόν· Κῆρες δὲ παρεστήκασι μέλαιναι,  
 ἥ μὲν ἔχουσα τέλος γήραος ἀργαλέον,  
 ἥ δ' ἐτέρη θανάτοιο· μίνυνθα δὲ γίνεται ἥβης  
 καρπός, ὅσον τ' ἐπὶ γῆν κίδναται ἡέλιος.  
 αὐτὰρ ἐπὴν δὴ τοῦτο τέλος παραμεύσεται ὥρης,  
 10     αὐτίκα δὴ τεθνάναι βέλτιον ἢ βίος·  
 πολλὰ γὰρ ἐν θυμῷ κακὰ γίνεται· ἄλλοτε οἶκος  
 τρυχοῦται, πενίης δ' ἔργ' ὀδυνηρὰ πέλει·  
 ἄλλος δ' αὖ παίδων ἐπιδεύεται, ὧν τε μάλιστα  
 ἱμεύων κατὰ γῆς ἔρχεται εἰς Ἀΐδην·  
 15     ἄλλος νοῦσον ἔχει θυμοφθόρον· οὐδέ τις ἐστὶν  
 ἀνθρώπων ᾧ Ζεὺς μὴ κακὰ πολλὰ διδοῖ.

1 πολυανθέος ὥρη (-άνθεος A) Bergk     2 αὐγῇ codd.,  
 corr. Schneidewin     10 αὐτίκα τεθνάμεναι Bach, prob.  
 Gent.-Pr.     βέλτερον Friis Johansen et Allen

## 3 Stob. 4.50.32

Μιμνέρμου SM (Μενάνδρου A)·

τὸ πρὶν ἐὼν κάλλιστος, ἐπὴν παραμεύσεται ὥρη,  
 οὐδὲ πατὴρ παισὶν τίμιος οὔτε φίλος.

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### 2 Stobaeus, *Anthology*

From Mimnermus:

We are like the leaves which the flowery season of spring brings forth, when they quickly grow beneath the rays of the sun; like them we delight in the flowers of youth for an arm's length of time, knowing neither the bad nor the good that comes from the gods.<sup>1</sup> But the dark spirits of doom stand beside us, one holding grievous old age as the outcome, the other death. Youth's fruit is short-lived, lasting as long as the sunlight spreads over the earth.<sup>2</sup> And when the end of this season passes by, straightway death is better than life. For many are the miseries that beset one's heart. Sometimes a man's estate wastes away and a painful life of poverty is his; another in turn lacks sons and longing for them most of all he goes beneath the earth to Hades; another has soul-destroying illness. There is no one to whom Zeus does not give a multitude of ills.

<sup>1</sup> Precise meaning debated, but perhaps a reference to life's changing fortunes, which cannot be known in advance.

<sup>2</sup> I.e., for a day.

### 3 Stobaeus, *Anthology*

From Mimnermus:

When his season (of youth) passes, not even a father who was once most handsome is honoured or loved by his sons.

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4 Stob. 4.50.68

Μιμνέρμου Ναννοῦς·

Τιθωνῶ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον < >  
γῆρας, ὃ καὶ θανάτου ρίγιον ἀργαλέον.

1 σχεῖν codd., corr. Gesner      fin. ὁ Ζεὺς suppl. Gesner, αἰεὶ  
Schneidewin

5 Stob. 4.50.69

Μιμνέρμου Ναννοῦς·

ἀλλ' ὀλιγοχρόνιον γίνεται ὥσπερ ὄναρ  
ἤβη τιμήεσσα· τὸ δ' ἀργαλέον καὶ ἄμορφον  
γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπερκρέμεται,  
ἐχθρὸν ὁμῶς καὶ ἄτιμον, ὃ τ' ἄγνωστον τιθεῖ  
ἄνδρα,

5 βλάπτει δ' ὀφθαλμοὺς καὶ νόον ἀμφιχυθέν.

2 οὐλόμενον pro ἀργαλέον Theognis      3 αὐτίχ' ὑπὲρ  
κεφαλῆς γῆρας Theognis

6 Diog. Laert. 1.60

φασὶ δὲ αὐτὸν (sc. Σόλωνα) καὶ Μιμνέρμου γράψαντος

αἶ γὰρ ἄτερ νούσων τε καὶ ἀργαλέων  
μελεδωνέων

ἐξηκονταέτη μοῖρα κίχοι θανάτου,

ἐπιτιμῶντα αὐτῷ εἰπεῖν· (Sol. fr. 20).

1 μελεδώνων codd., corr. Cobet

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### 4 Stobaeus, *Anthology*

From Mimnermus' *Nanno*:

He<sup>1</sup> gave Tithonus<sup>2</sup> an everlasting evil, old age,  
which is more terrible than even woeful death.

<sup>1</sup> No doubt Zeus.      <sup>2</sup> Brother of Priam and loved by Eos,  
who asked Zeus to make him immortal, but neglected to ask for  
eternal youth as well.

### 5 Stobaeus, *Anthology*<sup>1</sup>

From Mimnermus' *Nanno*

But precious youth is like a fleeting dream; in no  
time grievous and hideous old age, hateful as well as  
dishonoured, hangs over one's head. It makes a man  
unrecognisable and hampers eyes and mind when it  
is poured round.

<sup>1</sup> Vv. 1-3 also appear as Theognis 1020-22 and some, including West, assign the three preceding verses in Theognis to Mimnermus. Gentili-Prato combine fr. 4 and 5, with a lacuna after fr. 4. For opposition to both views see Allen 59-61.

### 6 Diogenes Laertius, *Lives of the Philosophers*

They say that when Mimnermus wrote

Would that my fated death might come at sixty, un-  
attended by sickness and grievous cares,

Solon rebuked him, saying (fr. 20).

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**7** *Anth. Pal.* 9.50 (Μιμνέρμουν. παραίνεσις εἰς τὸ ἀνέτως ζῆν) = *Theognis* 795-96

σὴν αὐτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτέων  
ἄλλος τίς σε κακῶς, ἄλλος ἄμεινον ἐρέι.

1 τὴν σαντοῦ . . . πολιτῶν codd., corr. Renner      2 τοισε,  
τοῖσδε codd. *Theogn.*    ἀμείνον' *Anth. Pal.*, ἀμείνον v.l. *Theogn.*

**8** *Stob.* 3.11.2

Μιμνέρμουν (Μενάνδρου codd., corr. Gaisford) Ναννοῦς

ἀληθείη δὲ παρέστω  
σοὶ καὶ ἐμοί, πάντων χρῆμα δικαιοτάτον.

**9** *Strabo* 14.1.4

ὕστερον δὲ ὑπὸ Αἰολέων ἐκπεσόντες κατέφυγον εἰς  
Κολοφῶνα καὶ μετὰ τῶν ἐνθένδε ἐπιόντες τὴν σφετέ-  
ραν ἀπέλαβον, καθάπερ καὶ Μίμνερμος ἐν τῇ Ναννοῖ  
φράζει, μνησθεὶς τῆς Σμύρνης ὅτι περιμάχητος αἰέ-

†αἰπύτε† Πύλον Νηλήϊον ἄστν λιπόντες  
ἱμερτὴν Ἀσίην νηυσὶν ἀφικόμεθα,  
ἐς δ' ἐρατὴν Κολοφῶνα βίην ὑπέροπλον ἔχοντες  
ἐζόμεθ', ἀργαλέης ὕβριος ἡγεμόνες·



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### 7 *Palatine Anthology*

From Mimnermus. An exhortation to live intemperately.

Enjoy yourself. Some of the harsh citizens will speak ill of you, some better.<sup>1</sup>

<sup>1</sup> All will be critical, differing only in the degree of criticism.

### 8 Stobaeus, *Anthology*

From Mimnermus' *Nanno*

Let there be truth between you and me; of all possessions it is the most just.<sup>1</sup>

<sup>1</sup> 'Justice' or fairness in an erotic relationship signifies reciprocal affection, and truth is an essential requirement for this to take place.

### 9 Strabo, *Geography*

Later, upon being expelled by the Aeolians, they (the Smyrnaeans) fled to Colophon and upon attacking their own land with the Colophonians they regained it, as Mimnermus states in his *Nanno*, after mentioning that Smyrna was always an object of contention:

. . .<sup>1</sup> leaving Pylos, the city of Neleus, we came on our ships to longed-for Asia and with overwhelming force we settled in lovely Colophon, the instigators of harsh aggression; and setting out from there,

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5      κείθεν †διαστήεντος† ἀπορνύμενοι ποταμοῖο  
           θεῶν βουλῇ Σμύρνην εἵλομεν Αἰολίδα.

1 αἰπύτε vel ἐπεὶ τε codd., αἰπείαν τε Hiller, Αἰπὺ < > τε West,  
 αἶψα δ' ἔπειτα Allen, alii alia      Πύλου Bergk, prob. Allen  
 3 δ' ἄρα τὴν codd., corr. Wyttenbach      5 δ' Ἀλήεντος  
 Brunck, prob. Allen, δ' αὖτε Μέλητος Cook, alii alia  
 6 εἶδομεν codd., corr. Brunck

### 10 Strabo 14.1.3

Κολοφῶνα δὲ Ἀνδραίμων Πύλιος (κτίζει), ὥς φησι καὶ  
 Μίμνερμος ἐν τῇ Ναννοῖ.

### 11 Strabo 1.2.40

εἰ δὲ ὥσπερ ὁ Σκήψιός φησι (fr. 50 Gaede) παραλαβὼν  
 μάρτυρα Μίμνερμον, ὃς ἐν τῷ ὠκεανῷ ποιήσας τὴν  
 οἴκησιν τοῦ Αἰήτου πρὸς ταῖς ἀνατολαῖς ἐκτὸς  
 πεμφθῆναί φησιν ὑπὸ τοῦ Πελίου τὸν Ἰάσονα καὶ  
 κομίσαι τὸ δέρος, οὗτ' ἂν ἢ ἐπὶ τὸ δέρος ἐκείσε πομπὴν  
 πιθανῶς λέγοιτο εἰς ἀγνώτας καὶ ἀφανεῖς τόπους, οὗθ'  
 ὁ δι' ἐρήμων καὶ ἀοίκων καὶ καθ' ἡμᾶς τοσοῦτον  
 ἐκτετοπισμένων πλοῦς οὗτ' ἔνδοξος οὔτε πασιμέλων.

οὐδέ κοτ' ἂν μέγα κῶας ἀνήγαγεν αὐτὸς Ἴησων  
 ἐξ Αἴης τελέσας ἀλγινόεσσαν ὁδόν,

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from the river . . . ,<sup>2</sup> by the will of the gods we captured Aeolian Smyrna.

<sup>1</sup> Some see here a mention of Αἰπύ, a town in Messenia. This is defended by C. Brillante in *Scritti . . . Gentili* I (Rome 1993) 267-78 who however locates both Aipy and Pylos in Triphylia, north-west of Messenia. For a full discussion of both textual and historical problems in the fragment see Allen 75-85.

<sup>2</sup> The corruption must conceal the name of the river. The two candidates, Meles and Ales, both present problems. The Meles is near Smyrna, not Colophon, and the Ales is south of Colophon, whereas Smyrna lies to the north.

### 10 Strabo, *Geography*

Andraemon of Pylos<sup>1</sup> founded Colophon, as Mimnermus says in his *Nanno*.

<sup>1</sup> Presumably the leader of the colonizing expedition mentioned in fr. 9.1.

### 11 Strabo, *Geography*

But if it is as Demetrius of Scepsis states, calling upon the authority of Mimnermus who places the dwelling of Aeetes in Oceanus far out at the rising of the sun and says that Jason was sent by Pelias and brought back the fleece, the expedition for it there, to unknown and obscure regions, would not sound plausible, and a voyage through desolate, uninhabited territory so far removed from us would be neither famous nor of interest to everyone.

Jason would never have brought back the great fleece from Aea<sup>1</sup> on his own<sup>2</sup> at the end of a painful

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ὑβριστῇ Πελίῃ τελέων χαλεπήῃρες ἄεθλον,  
οὐδ' ἂν ἐπ' Ὀκεανοῦ καλὸν ἵκοντο ῥόον.

1 οὐδ' ὁκόταν codd., corr. Porson      μετὰ codd., corr.  
Brunck

## 11a Pergit Strabo

καὶ ὑποβάς·

Αἰήταο πόλιν, τόθι τ' ὠκέος Ἡελίοιο  
ἀκτῖνες χρυσέῳ κείται ἐν θαλάμῳ  
Ὠκεανοῦ παρὰ χεῖλος, ἔν' ὥχετο θεῖος Ἰήσων.

3 χείλεσιν codd. (χείλεσ' ἔν' ed. Ald.), corr. Bergk

12 Ath. 11.470a

Μίννερμος δὲ Ναννοὶ ἐν εὐνῇ φησι χρυσῇ κατεσκευ-  
ασμένη πρὸς τὴν χρεῖαν ταύτην ὑπὸ Ἑφαιστου τὸν  
ἥλιον καθεύδοντα περαιοῦσθαι πρὸς τὰς ἀνατολάς,  
αἰνισσόμενος τὸ κοῖλον τοῦ ποτηρίου. λέγει δὲ οὕτως·

Ἡέλιος μὲν γὰρ ἔλαχεν πόνον ἥματα πάντα,  
οὐδέ ποτ' ἄμπαυσις γίνεται οὐδεμία  
ἵπποισιν τε καὶ αὐτῷ, ἐπὴν ῥοδοδάκτυλος Ἥως  
Ὠκεανὸν προλιποῦσ' οὐρανὸν εἰσαναβῇ.  
τὸν μὲν γὰρ διὰ κῦμα φέρει πολυήρατος εὐνὴ,  
κοίλῃ, Ἥφαίστου χερσὶν ἐληλαμένη,

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journey, completing for the insolent Pelias an ordeal fraught with difficulty, nor would they have reached the fair stream of Oceanus.<sup>3</sup>

<sup>1</sup> Apparently identified here with Colchis, the traditional home of Aeetes at the eastern end of the Black Sea. Homer uses the adjectival equivalent (*Αἰαΐνη*) of Circe's island (*Od.* 10.135, 12.3) and Circe was the sister of Aeetes.

<sup>2</sup> Probably an allusion to Hera's aid rather than to Medea's or Aphrodite's, since the latter two had nothing to do with the arrival at Oceanus (v. 4).

<sup>3</sup> Chronological order is inverted in order to give prominence to recovery of the fleece.

### 11a Strabo continues

And further on:

Aeetes' city, where the rays of the swift Sun<sup>1</sup> lie in a golden storeroom at the edge of Oceanus, where god-like Jason went.

<sup>1</sup> The Sun was Aeetes' father.

### 12 Athenaeus, *Scholars at Dinner*

In *Nanno* Mimnermus says that the Sun is conveyed to the place of his rising while he sleeps in a golden bed constructed for this purpose by Hephaestus. Mimnermus hints at the hollow shape of the cup, speaking as follows:

For the Sun's lot is toil every day and there is never any respite for him and his horses, from the moment rose-fingered Dawn leaves Oceanus and goes up into the sky. A lovely bed, hollow, forged by the hands of Hephaestus, of precious gold and winged,

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10 χρυσοῦ τιμήεντος, ὑπόπτερος, ἄκρον ἐφ' ὕδωρ  
 εὕδονθ' ἀρπαλέως χώρου ἀφ' Ἑσπερίδων  
 γαῖαν ἐς Αἰθιόπων, ἵνα δὴ θοὸν ἄρμα καὶ ἵπποι  
 ἐστᾶσ', ὄφρ' Ἡὼς ἡριγένεια μόλη·  
 ἔνθ' ἐπέβη ἐτέρων ὀχέων Ὑπερίονος υἱός.

Philod. *de pietate* (P. Hercul. 1088 fr. 2 ii + 433 fr. 2 i; I. Boserup, *ZPE* 8 (1971) 110; A. Schober, *Cronache Ercolanesi* 18 (1988) 93) = fr. 23 W.

[. . . καὶ τὸν] Ἥλιον [καὶ ἄλλους] τινὰς [θεοὺς  
 πολυ]μόχθο[υς πεποιή]κασι . . . Μί]μνερ[μος] μ[ὲν οὐ  
 δι]αφωνεῖν δ[οκ]εῖ, [κα]θ' ἐ[σ]κάστ[η]ν [νύκ]τα καθ-  
 εὐ[δ]ειν αὐ[τὸν] λέγων.

1 λέλαχεν Hoffmann, πόνον ἔλλαχεν Hermann 2 κοτ'  
 Bach 6 κοίλη codd., corr. Meineke: ποικίλη Kaibel, prob.  
 West 7 ὑπόπτερον A, corr. Heyne 8 εὕδονθ' ὄθ' A,  
 corr. Musurus χοροῦ A, corr. Musurus 9 ἵν' ἀληθοον  
 A, corr. Meineke 11 σφετέρων Bergk, ἐπεβήσεθ' ἑῶν  
 Schneidewin, prob. Gent.-Pr.

### 13 Paus. 9.29.4

Μίμνερμος δὲ ἐλεγεία ἐς τὴν μάχην ποιήσας τὴν  
 Σμυρναίων πρὸς Γύγην τε καὶ Λυδούς, φησὶν ἐν τῷ  
 προοιμίῳ θυγατέρας Οὐρανοῦ τὰς ἀρχαιοτέρας Μού-  
 σας, τούτων δὲ ἄλλας νεωτέρας εἶναι Διὸς παῖδας.

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carries him, as he sleeps soundly, over the waves on the water's surface from the place of the Hesperides<sup>1</sup> to the land of the Ethiopians,<sup>2</sup> where his swift chariot and horses stand<sup>3</sup> until early-born Dawn comes. There the son of Hyperion mounts his other vehicle.<sup>4</sup>

### Philodemus, *On Piety*

... they have represented the Sun and some other gods as enduring much toil ... Mimnermus does not seem to disagree, since he says that the Sun sleeps every night.

<sup>1</sup> Daughters of Night (Hes. *Theog.* 213) who guarded golden apples in the far west.

<sup>2</sup> Here a mythical race located in the far east.

<sup>3</sup> It is unclear whether Mimnermus assumes that the Sun had a new chariot and horses every day or that they somehow got back to the east while the Sun slept. The poet does not suggest that they were also in the 'bed.'

<sup>4</sup> I.e., other than his bed, if the text is sound.

### 13 Pausanias, *Description of Greece*

Mimnermus, who composed elegiac verses on the battle of the Smyrnaeans with Gyges and the Lydians, says in the preface that the more ancient Muses are daughters of Ouranos (Sky)<sup>1</sup> and that the other, younger Muses are children of Zeus.

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Comm. in Alcman., P. Oxy. 2390 fr. 2 col. ii 28-29 (5 fr. 2 *PMGF*, 81 Calame)

Γῆς [μὲν] Μούσα[ς] θυγατέρας ὥς Μίμνερμ[ος] τας  
ἐγε[νεαλόγησε.

**13a** Comm. in Antim., P. Univ. Mediol. 17 col. ii 26  
(p. 276 Matthews), ed. Vogliano

“σ[υνάγε]ιν (suppl. West) δμω[ῆ]ισ’ ἐνδέξεται” (Antim.  
fr. 105 Matthews)· ἀντὶ τοῦ ἐπ[ιτ]άξῃ<ι>. Μίμνερμ[ος]  
δ’ [ἐν] τῇ Σμυρν[η]ίδι·

ὥς οἱ παρ βασιλῆος, ἐπε[ί ρ’] ἐ[ν]εδέξατο  
μῦθo[ν],  
ἧ[ἱξ]αν κοίλῃ[ς ἀ]σπίσι φραζάμενοι.

1 ρ’ vel τ’ suppl. Maas

2 Vogliano

**14** Stob. 3.7.11

Μιμνέρμουν·

οὐ μὲν δὴ κείνου γε μένος καὶ ἀγήνορα θυμὸν  
τοῖον ἐμέο προτέρων πεύθομαι, οἳ μιν ἴδον  
Λυδῶν ἱππομάχων πυκινὰς κλονέοντα φάλαγγας  
Ἑρμιον ἄμ πεδίον, φῶτα φερεμμελίην·  
5 τοῦ μὲν ἄρ’ οὗ ποτε πάμπαν ἐμέμψατο Παλλὰς  
Ἀθήνη  
δριμὺν μένος κραδίης, εὖθ’ ὃ γ’ ἀνὰ προμάχους



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Oxyrhynchus papyrus commentary on Alcman (2nd c. A.D.)

In the genealogy given by Mimnermus, the Muses are daughters of Ge (Earth).

<sup>1</sup> The same genealogy is attributed to Mimnermus and Alcman by schol. 16b on Pind. *Nem.* 3 (iii.43.19 Dr.). Cf. also Diod. Sic. 4.7.1.

### 13a Milan papyrus commentary on Antimachus

“(so that?) he (she) might order the servant women to bring together,” with ἐνδέξεται instead of ἐπιτάξῃ ‘order.’ Compare Mimnermus in *Smyrneis*:

So the king’s<sup>1</sup> men charged, when he gave the word of command, making a fence with their hollow shields.<sup>2</sup>

<sup>1</sup> Probably Gyges.

<sup>2</sup> Cf. Tyrt. fr. 19.7.

### 14 Stobaeus, *Anthology*

From Mimnermus:

That man’s<sup>1</sup> strength and heroic spirit were not such (as yours), as I learn from my elders who saw him, ash spear in hand, routing the thick ranks of the Lydian cavalry on the plain of Hermus.<sup>2</sup> At no time whatsoever did Pallas Athena<sup>3</sup> find fault with his heart’s fierce strength, when he sped among the

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- σεύαιθ' αἵματόεν<τος ἐν> ὑσμίνῃ πολέμοιο,  
 πικρὰ βιαζόμενος δυσμενέων βέλεα·  
 οὐ γάρ τις κείνου δηίων ἔτ' ἀμεινότερος φῶς  
 10 ἔσκεν ἐποίχεσθαι φυλόπιδος κρατερῆς  
 ἔργον, ὅτ' ἀνγῆσιν φέρετ' ὠκέος ἡελίοιο

2 ἐμεῦ codd., corr. West      5 κοτε Bach      6 ἔσθ' ὅτ'  
 M, εὐθ' ὅτ' A, corr. Schneidewin      7 σεῦ ἦθ' M, σεύηθ' A,  
 corr. Schneidewin      <τος ἐν> suppl. Gesner  
 8 βιαζομένου codd., βιαζόμενος ed. Schowiana      9 ληῶν  
 Bergk      11 ἀνγαῖσιν> codd., corr. Bergk      12 <εἵκελα  
 χαλκείοις τέχεσι λαμπόμενος> suppl., e.g., West

**15** *Et. Gen.* (p. 20 Calame) et *Sym.* (p. 19 Berger) = *Et. Mag.* 187.45

βάξις· σημαίνει δὲ τὴν φήμην καὶ τὴν ῥῆσιν. Μίμνερ-  
 μος·

καί μιν ἐπ' ἀνθρώπους βάξις ἔχει χαλεπή.

**16** *Ibidem*

ἀργαλέης αἰεὶ βάξιος ἰέμενοι,  
 παρὰ τὸ βάζω, βάξω, βάξις.

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fore-fighters in the combat of bloody war, defying the enemies' bitter shafts. For none of his foes remained better than he in going about the task of strenuous war, when he rushed (with his bronze armour gleaming like?)<sup>4</sup> the rays of the swift sun.

<sup>1</sup> Identity unknown, but apparently one whose heroism is contrasted with the feebleness of the poet's contemporaries. Perhaps he fought against the Lydian Gyges in the 660s.

<sup>2</sup> The river Hermus rises in Phrygia and flows into the Aegean north of Smyrna.

<sup>3</sup> There was a prominent temple of Athena in 7th-cent. Smyrna.

<sup>4</sup> It is difficult to explain v. 11 without emending or assuming something in the lost pentameter to govern the dative 'rays.'

### 15 *Etymologicum Genuinum* and *Symeonis*

*βάξις* means 'report' or 'speech.' Cf. Mimnermus:

and he has a harsh report among men

### 16 Same sources

ever eager for grievous report,<sup>1</sup>

*βάξις* from *βάζω* ('speak'), *βάξω*.

<sup>1</sup> Apparently of those who always wish to hear something bad said of others. The second passage follows directly on the first and presumably also belongs to Mimnermus.

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17 Schol. T in Hom. *Il.* 16.287 (iv.230 Erbse), “ὁς Παίονας ἱπποκορυστάς”

Μίμνερμος·

Παίονας ἄνδρας ἄγων, ἵνα τε κλειτὸν γένος  
ἵππων.

*παιᾶνας* cod., corr. Bekker

18 Ath. 4.174a

ὁ δὲ αὐτὸς ἱστορεῖ καὶ τῷ τετάρτῳ καὶ εἰκοστῷ τῆς αὐτῆς πραγματείας (Demetr. Scephs. fr. 14 Gaede) Δαίτην ἥρωα τιμώμενον παρὰ τοῖς Τρωσίν, οὗ μνημονεύει<ν> Μίμνερμον.

19 Ael. V.H. 12.36

εἰκόασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παίδων μὴ συνάδειν ἀλλήλοις. Ὅμηρος (*Il.* 24.603) μὲν ἕξ λέγει <ἄρρενας> καὶ τοσαύτας κόρας, Λᾶσος (fr. 706 PMG) δὲ δις ἑπτὰ λέγει . . . Μίμνερμος εἴκοσι, καὶ Πίνδαρος (fr. 52n S.-M.) τοσούτους.

20 Plut. *de facie lun.* 19.931e

εἰ δὲ μή, Θέων ἡμῖν οὗτος τὸν Μίμνερμον ἐπάξει καὶ τὸν Κυδίαν (fr. 715 PMG) καὶ τὸν Ἀρχίλοχον (fr. 112 W.), πρὸς δὲ τούτοις τὸν Στησίχορον (fr. 271 PMGF)

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### 17 Scholiast on Homer, *Iliad*

Cf. Mimnermus:

bringing men from Paeonia,<sup>1</sup> where (there is) a famous race of horses

<sup>1</sup> The Paeonians were Thracian allies of Troy in Homer, led first by Pyraechmes (*Il.* 2.848, 16.287 f.) and later by Asteropaeus (*Il.* 21.155).

### 18 Athenaeus, *Scholars at Dinner*

The same author in the 24th book of the same work<sup>1</sup> records that Daites<sup>2</sup> was honoured as a hero by the Trojans and that Mimnermus mentions him.

<sup>1</sup> Demetrius of Scepsis (born c. 214 B.C.) wrote a lengthy work on the Trojan catalogue in *Iliad* 2. <sup>2</sup> Not mentioned by our Homer.

### 19 Aelian, *Historical Miscellany*

The ancients seem to disagree with one another on the number of Niobe's children. Homer speaks of six males and as many girls, Lasus of fourteen . . . , Mimnermus of twenty, and Pindar of the same number.<sup>1</sup>

<sup>1</sup> For the myth of Niobe and the variant number of her children see Allen 129-31. Allen also points out that Mt. Sipylus, the petrified Niobe in myth, was not far from Smyrna.

### 20 Plutarch, *The Face in the Moon*

If you do not (remember the recent eclipse of the sun), Theon here will adduce for us Mimnermus,<sup>1</sup> Cydias, and Archilochus and in addition to them Stesichorus and

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καὶ τὸν Πίνδαρον (*Pae.* 9.2-5 S.-M.) ἐν ταῖς ἐκλείψεσιν ὀλοφυρομένους, “ἄστρον φανερώτατον κλεπτόμενον” καὶ “μέσῳ ἅματι νύκτα γινομένην” καὶ τὴν ἀκτῖνα τοῦ ἡλίου “σκότους ἀτραπὸν <έσσυμένην>” φάσκοντας.

### 21 Sallust. Argum. ii in Soph. *Ant.*

στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ Ἴων ἐν τοῖς διθυράμβοις (fr. 740 PMG) καταπρησθῆναί φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος (Λαομέδοντος codd., corr. Brunck) τοῦ Ἑτεοκλέους. Μίμνερμος δέ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Περικλυμένῳ (Θεοκλυμένῳ codd., corr. Robert) ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι. ταῦτα μὲν οὖν ἐστὶν τὰ ξένως περὶ τῶν ἡρώϊδων ἱστορούμενα.

### 21a Cod. Athen. 1083, ed. S. Kugéas, *Sitz.-Ber. bay. Akad.* 1910 (4) (= *Corp. Paroem. suppl.*, 1961, V), p. 15

“ἄριστα χωλὸς οἰφέι.” φησὶν ὅτι αἱ Ἀμαζόνες τοὺς γιγνομένους ἄρσενας ἐπήρουν, ἣ σκέλος ἣ χεῖρα περιελόμεναι· πολεμοῦντες δὲ πρὸς αὐτὰς οἱ Σκύθαι καὶ βουλόμενοι πρὸς αὐτὰς σπείσασθαι ἔλεγον ὅτι συνέσονται τοῖς Σκύθαις εἰς γάμον ἀπηρώτοις καὶ οὐ λελωβημένοις· ἀποκριναμένη δὲ πρὸς αὐτοὺς ἡ

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Pindar, who bewail during eclipses and speak of “the most conspicuous star being stolen away” and “night occurring in mid-day” and the sun’s ray “speeding along a path of darkness.”<sup>2</sup>

<sup>1</sup> There was a total eclipse at Smyrna on April 6, 648, but Mimnermus need not have referred to an eclipse in his own lifetime.

<sup>2</sup> The first and third quotations are garbled versions of passages in Pindar’s *Paeon* 9 and the second is usually assigned to Stesichorus.

### 21 Sallustius’ preface to Sophocles, *Antigone*

There is disagreement in the stories told of the heroine (Antigone) and her sister Ismene. Ion in his dithyrambs says that both were burned to death in Hera’s temple by Laodamas, the son of Eteocles. But Mimnermus says that Ismene was killed by Tydeus at the command of Athena when she was making love to Periclymenus.<sup>1</sup> These then are the strange stories told about the heroines.

<sup>1</sup> For pictorial representations see Allen 133 f.

### 21a Manuscript on proverbs

“A lame man makes the best lover.” It is said that the Amazons maimed their male children by removing a leg or a hand. When the Scythians were at war with them and wanted to make a truce, they assured the Amazons that they would not be married to maimed or mutilated

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Ἀντιάνειρα ἡγεμῶν τῶν Ἀμαζόνων εἶπεν· “ἄριστα  
χωλὸς οἶφει.” μέμνηται τῆς παροιμίας Μίμ<ν>ερμος.

### *Dubia et Spuria*

**22** Schol. Lyc. 610 (p. 206.28 Scheer)

ἢ Ἀφροδίτῃ, καθά φησι Μίμνερμος, ὑπὸ Διομήδους  
τρωθείσα παρεσκεύασε τὴν Αἰγιάλειαν πολλοῖς μὲν  
μοιχοῖς συγκοιμηθῆναι, ἐρασθῆναι δὲ καὶ ὑπὸ (Ἴππο-  
λύτου vel -τῷ schol., corr. Scheer) Κομήτου τοῦ Σθενέ-  
λου υἱοῦ. τοῦ δὲ Διομήδους παραγενομένου εἰς τὸ  
Ἄργος ἐπιβουλεῦσαι αὐτῷ· τὸν δὲ καταφυγόντα εἰς  
τὸν βωμὸν τῆς Ἥρας διὰ νυκτὸς φυγεῖν σὺν τοῖς  
ἐταίροις καὶ ἐλθεῖν εἰς Ἰταλίαν πρὸς Δαῦνον βασιλέα,  
ὅστις αὐτὸν <δόλω> (suppl. Scheer) ἀνέειλεν.

**23** Philod. *de pietate*, v. ad fr. 12

**24** Stob. 4.38.3

κατὰ ἱατρῶν Μιμνέρμου Ναννοῦ·

< > οἶα δὲ φιλοῦσιν {οἱ} ἱατροὶ λέγειν



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Scythians. But Antianeira, the leader of the Amazons, replied to them: "a lame man makes the best lover." Mimnermus recalls the proverb.<sup>1</sup>

<sup>1</sup> As it stands, the proverb is iambic, but there is no evidence that Mimnermus composed in this meter. It is possible, however, that he adapted it to the elegiac meter or simply **alluded to it** in a more general way. Other sources cite the **proverb without** mentioning Mimnermus. According to **Strabo 14.1.4** Smyrna was named after an homonymous **Amazon**.

### *Doubtful and Spurious Works*

#### 22 Scholiast on Lycophron

**According to Mimnermus**, because Aphrodite had been **wounded by** Diomedes she caused (his wife) Aegialeia to **go to bed** with many lovers and to be loved by Cometes, the son of Sthenelus. And when Diomedes arrived in Argos she plotted against him. He took refuge at the altar of Hera but fled during the night with his companions and went to Italy to king Daunus, who killed him by a trick.

#### 24 Stobaeus, *Anthology*

From Mimnermus' *Nanno*, against physicians:

As physicians are wont to say, that minor conditions

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τὰ φαῦλα μείζω καὶ τὰ δειν' ὑπὲρ φόβον,  
πυργοῦντες αὐτούς.

### 25 Stob. 4.57.11

Μιμνέρμουν·

< > ἔκ Νεοπτολέμου·  
δεινοὶ γὰρ ἀνδρὶ πάντες ἐσμέν εὐκλεεῖ  
ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι.

### 26 *Epimer. in Hom.* (p. 224.68 Dyck)

γύναι· κατὰ ἀποκοπὴν τοῦ ξ. τὸ δὲ παρὰ Μιμνέρμῳ  
(μιμνέρμῳ cod., corr. Cramer: Μενάνδρῳ Meineke)·

ὦ Ζεῦ πολυτίμητ', ὥς καλαὶ νῶν αἱ γυναῖ.

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are worse and serious conditions are beyond fear,  
magnifying themselves.<sup>1</sup>

<sup>1</sup> The verses, because of meter and dialect, cannot be assigned to Mimnermus. Presumably there is a lacuna containing the name of their author as well as the citation from Mimnermus.

### 25 Stobaeus, *Anthology*

From Mimnermus:

<                      > from *Neoptolemus*. For we are all wonderfully prone to envy a famous man when he's alive and to praise him when he's dead.<sup>1</sup>

<sup>1</sup> As in fr. 24, a lacuna is to be assumed. This section in Stobaeus is entitled "That one should not speak insultingly of the dead" and the lost verses of Mimnermus must have been on that topic. The words "from Neoptolemus" (omitted in MS S) suggest the title of a tragedy, with the author's name in the preceding lacuna.

### 26 *Homeric Parsings*

γύναι, with removal of the letter ξ. It occurs in Mimnermus:

O much-honoured Zeus, how beautiful are the  
wives we two have<sup>1</sup>

<sup>1</sup> M. Fileni, *QUCC* 26 (1977) 83-86, has made a strong case, on metrical and lexical grounds, for assigning the verse to Menander. Menander is an error for Mimnermus in Stobaeus' citation of frr. 3 and 8.